The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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"HE GOETH BEFORE"

By B. M'Call Barbour

"When he putteth forth his own sheep; **he goeth before** them" *(John 10:4)*.

"Behold **he goeth before you** into Galilee; there shall ye see him, lo, I have told you" *(Matt. 28:7)*.

Blessed fact! How often we must have turned back or been overcome "by the hardness of the way" had we not been encouraged by this truth:—"He goeth before".

We did not always **see** Him on in front. Nay, rather, what we did see too often impressed us with a sense of His absence. We did not **feel** Him. We rather felt the pressure of the circumstances; the presence of the enemy; our own weakness and insufficiency. But against all seeing and all feeling, faith said it, and held on to His unfailing promise—"He goeth before". And so it was that we went forward.

Did He fail us? Never—when He "put us forth". But it is just here we touch the basis of all successful endurance and victorious life. Not every one can lay claim to this divine and blessed guidance, prevention, protection, provision, presence, and power. It is only to "His own sheep,"; only to those who are His Blood-bought ones, that this assurance is given. And then again it is only to such of those as "He putteth forth".

Truly it means something to belong to Him. Indeed it means everything. For what is the worth of anything accomplished or attained by us, if it is not in sweet agreement with His will and way and in fellowship with Him?

It is not in the course of our own choice, nor in the path of our own pleasure, nor in submission to the will of others that we can reckon on His presence preceding us, or that we are enabled to continue with success "in the way". We must first be **"His,"** and He must "put us forth". It is when we can say with a clear conviction "The Lord is my Shepherd", that we can add with calm confidence "I shall not want"—for "He goeth before".

"When He putteth forth His own sheep" He may direct us into paths that are not pleasant to **our** taste. He may face us with service from which we naturally shrink and seek to shun. Still, it is for the treading of that very pathway on which He "puts us forth" that we have His promise, "He goeth before". The easier road, the more congenial task that is **not** where He has "put us forth", has no such promise. We may attain to and accomplish that which **we** choose, but we shall miss **His** presence **there**. The track in which He leads may be difficult and even disagreeable, but it is in that line only His presence lies before us. As we go forth at His "putting," and follow at His leading, we most surely go "with Him". We cannot but succeed. We cannot but be spiritually enriched. It is thus we are urged on "to know **Him**".

"He goeth before"—He who breaks down all barriers and opens closed doors, dissolves the mountains of difficulty, straightens the crooked paths, makes the rough places plain, and the desert to blossom as the rose *(Is. 35)*. Truly He is "a wonderful Saviour". Yes—when "He goeth before". And we cannot fail to know it, when we follow close behind.

When **"He** goeth before" it matters little what lies on ahead. He is "the Lord of Hosts", "The Almighty God", "The Omnipotent One", El Shaddai—The God who is enough".

Oh, what it means to have Him on in front! He is the Divine Planner and Performer. The programme is His; the provision is His; the protection is His; the peace is His; the power is His; the prosperity is His; and the prospect is His. How worthless then is any and

(Continued on page 8.)

MISSIONARY DOBRININ'S MAGAZINE

Dear Mr. Hottel: July 23, 1927.

You know how deeply interested we are in spreading Gospel literature among the Russian people throughout Europe, therefore you can realize how delighted we are to know that Mr. Dobrinin of Finland is going ahead with a magazine that is really magnificent; I have never seen anything like it. At first sight you say to yourself this is "home-made," and then you are reminded of your Mother's mince pies because they were always made one at a time and not by machinery. And so the closer you look into Dobrinin's Russian literature, the more you realize that he has put time and strength and real talent into this venture of faith. I have sent samples of this splendid literature to educated Russian people in different parts of Europe, as well as to Missionaries and Peasants, and everyone agrees that it is just the thing that is needed. The illustrations show a considerable amount of talent as well as a spiritual gift in illustrating the articles, not only to catch the eye, but to reach the hearts of the Russian people.

I will therefore say to all who are interested in the American-European Missionary Fellowship: SUPPORT THIS GOOD BROTHER ALL YOU POSSIBLY CAN, it would be a thousand pities for him to have to curtail his good work for need of funds. I would like those friends who are praying for the Russian people to enable Mr. Dobrinin to issue at least 10,000 of these most needy magazines, and to supply him with sufficient funds to cover postages and office work, so that he would have no anxiety in this respect.

I am so glad that our Brother has not waited for some great Committee to finance him, but he has simply launched out in faith, and I am sure that the Russian people are thanking God that such a man has been raised up to send a message of cheer and hope to them in their sad trials and distresses. As we know, many of the refugees are cut off from all the good things they used to enjoy and are often greatly tested and have to pass through great trials and much persecution.

I am sure that you will place this matter before those who are interested, and that we shall soon have the joy of knowing that Brother Dobrinin is sending out from Finland thousands of his "Printed Missionaries".

May God bless you in all your grand work,

Yours in His Service,

F. Spencer Johnson.

P. S.: I have never had the pleasure of meeting Dobrinin, but count it a privilege to stand back of him with "the prayer of faith" that he may carry out all that God has laid on his heart.

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 704 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—Please.

Send all money for the magazine to Edward A. Steele, 704 Schaff Building, 1505 Race Street, Philadelphia, Pa.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

A RICH OPPORTUNITY

is at this time presented to the Lord's own in the way of co-operating with Brother Dobrinin who is in Helsingfors, Finland, in his blessed work of publishing his magazine, "Faithfulness."

Weighty with remarkably helpful, spiritual articles, including expository sermons from his own pen for those who know the Lord, also excerpts from the writings of mightily-used teachers of the Word, not to say anything of the strong exhortations to the unbeliever and those who have been led astray through false teaching of our day, this publication reaches hundreds of Russians throughout Europe every month.

Stirring testimonies have been received from Russians far and near to the help they have derived from reading the contents of "Faithfulness." Not a few have hastened to write that they have been brought from the darkness of false doctrines into the Light of the Glorious Gospel by its illuminating pages.

In connection with his missionary labors, our Brother Dobrinin has the strenuous work of mimeographing this magazine each month in his own home. It is not difficult for us to appreciate how laborious is such a task without the proper equipment, and so we believe we are not running ahead of the Lord by bringing this special need of a printing-press before our praying friends and co-workers in America.

For four years our Brother has been struggling along without a press which would lighten his work a hundred-fold, and while it is possible to purchase a press in Europe at considerably less than the cost of one in this country, yet he has never felt that he could make this investment of several hundred dollars. In faith we have opened up an account on our books, into which we believe our Faithful Lord will enable us to place the necessary funds to send our Brother in the near future for the purchase of a press. No doubt, there are some of our friends who will rejoice in the privilege of making such an investment, which yields eternal dividends, and which will be the means by which our Lord will bring many more to Himself.

DANGEROUS DOCTRINES

A very notable characteristic of the closing of this age is the great number and variety of false doctrines abroad in every land. Our missionaries report that they find it exceedingly difficult wherever they go to combat the teaching which has been put out among believers and non-believers by emissaries of Satan. Possibly there are those who read this paper regularly who have been snatched from the very teeth of some of these ravenous wolves in sheep's clothing, and now enjoying the glorious liberty of the children of God, can very readily appreciate the serious situation which confronts our workers on the Field. Russellism, Millennial Dawnism, Pentecostalism, New Thought, Eddyism, and many other damnable heresies are working havoc wherever the Name of Christ is mentioned, and those who have been carried about by these strange doctrines (strange, because inimical to the true) are, as Paul predicted, almost adamant in their stand against the Truth *(II Tim. 4:4)*.

But, we are comforted in the thought that OUR GOD IS ABLE to overcome all the works of the Evil One, yea, He **has** gained complete victory at Calvary, and in the name of His Finished Work we must pray on behalf of those who have been bewitched by the ear-pleasing instructions of men energized by the Prince of this World.

Our workers on the Field plead with us to faithfully remember them before the Throne of Grace, that they may be mightily used to spread the Gospel of the Grace of God that bringeth salvation. In many cases, they are standing almost alone in the midst of thousands who are groping about in the darkness of unbelief in its varied forms. The Spirit of God will pray through us to the pulling down of strongholds of Satan if we are yielded instruments through which our Lord can work!

WINTER'S COMING!

We are making up a shipment of clothing and shoes for Bulgaria, and at the last moment take this opportunity to tell our friends that should they have any good second-hand clothing for needy refugees and poverty-stricken women and children to whom we minister relief, we shall be very glad to include their gifts in the few open bales in our storeroom. Parcel post packages are preferred to express shipments, and the address is:

AMERICAN EUROPEAN FELLOWSHIP
% American Friends Service Committee,
15th & Cherry Streets,
Philadelphia,

OUT AND INTO

"He brought us out from thence that He might bring us in" *(Deut. 6:23)*.

I.

Out of the distance and darkness so deep,
Out of the settled and perilous sleep;
Out of the region and shadow of death,
Out of its foul and pestilent breath;
Out of the bondage, and wearying chains,
Out of companionship ever with stains;—

Into the light and the glory of God,
Into the holiest, made clean by Blood;
Into His arms—the embrace and the kiss,—
Into the scene of ineffable bliss;
Into the quiet, the infinite calm,
Into the place of the song and the psalm.

Wonderful love that has wrought all for me!
Wonderful work that has thus set me free!
Wonderful ground upon which I have come!
Wonderful tenderness, welcoming home!

II.

Out of disaster and ruin complete,
Out of the struggle and dreary defeat;
Out of my sorrow and burden and shame,
Out of the evils too fearful to name;
Out of my guilt, and the criminal's doom,
Out of the dreading, the terror, the gloom;—

Into the sense of forgiveness and rest,
Into inheritance with all the blest,
Into a righteous and permanent peace,
Into the grandest and fullest release;
Into the comfort without an alloy,
Into a perfect and confident joy.

Wonderful holiness, bringing to light!
Wonderful grace, putting all out of sight!
Wonderful wisdom, devising the way!
Wonderful power that nothing could stay!

(Continued on page 15.)

EDITORIAL

HOLY BOLDNESS

"And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" *(Acts 5:40-42)*.

The Apostles, when called before the Council, faced this august assembly with undaunted courage and holy boldness. In meeting them they met the most bitter hatred and the most ingrained religious prejudice of the ages. The Council had not long ago forced the Roman governor to condemn Christ to death, and made the Gentiles crucify Him because they would not have Him as their own Messiah.

In their presence stood the Apostles and boldly and unhesitatingly charged them with the rejection and death of Christ, assuring them that God had raised Him from the dead and exalted Him to be a Founder and Saviour. This was real boldness; it was holy courage. It was not mere fearlessness and poise acquired by those accustomed to standing before audiences; it was boldness that had its secret in a deeper source than that. And what was it that made the Apostles so bold?

First, the boldness of the Apostles was the boldness of the Holy Spirit. It was not natural nor acquired boldness which they displayed as they stood before the Council; for Peter was naturally very timid and cowardly. Only a short time before he had denied his discipleship and his Lord because of his fearfulness and cowardice *(Luke 22:54-62; Matt. 26:69-75)*. Why, even a maid could frighten him into telling a lie! Yes, by nature Peter was timid. But now he was bold as a lion and courageous as a hero. The boldness displayed by the Apostles, however, was not their own, it was the boldness of the Holy Spirit, who possessed, controlled and energized them. The Holy Spirit makes bold and courageous every believer in whose life He has full sway. To be filled with the Holy Spirit is the secret of holy boldness.

Second, the boldness of the Apostles was the boldness of holy and spiritual conviction of Truth. They knew Christ; they knew the Scriptures; they knew whereof they were speaking. They had the consciousness of the presence of the Holy Spirit, and they had their credentials all about them, in the miracles that had been wrought at their hands. They had a real experimental and vital knowledge of the things of God, and thus they had real convictions of Truth.

Their knowledge of the Word of God was not a mere head knowledge, they did not only know what they had learned from some one else and from books; but they had real heart convictions of the things whereof they witnessed. It is this that made them bold. Oh, how sorely this is needed in these days! How the Church is blighted and cursed with mere intellectuality, with mere lifeless orthodoxy, with ritualism and formality!

Such witnesses for Christ and the Truth are needed these days. We need men who know whereof they are speaking and who are not afraid to witness for Christ anywhere and everywhere. Such preachers are needed these days. We need preachers who do not consider the whims, likes, opinions and desires of the people, but who stand in the presence of God, boldly declaring the whole counsel of God irrespective of the consequences. We need Spirit-filled and God-conscious preachers. And all such are full of holy boldness *(Acts 9:27; 13:46; 14:3; 18:26; 19:8)*.

"WITH ONE ACCORD" OR SPIRITUAL UNITY

The expression "with one accord" appears a number of times in the New Testament Scriptures, as well as other synonymous expressions. It means oneness and unity of feeling, thought, purpose and mind. It indicates a beautiful spiritual state and condition, the state and condition the Lord's people should be in at all times. It is used in various relations in the Scriptures where it is found.

1. **Unity and harmony in prayer** *(Acts 1:14; 4:24)*. The gathered disciples all echoed every word of the sublime prayer. They prayed with one voice as if only one were praying. They all realized the same need of help, they were all fully conscious that their help must come from the Lord and so they prayed to Him as one man. There is mighty power in united and harmonious prayer *(Matt. 18:19, 20)*.

2. **Unity and harmony in place** *(Acts 2:1, 46; 5:12)*. When God's people are united in spirit, heart and purpose, they love to be together in the same place. They are all members of the same assembly, the Church, which is His Body *(Acts 2:47; Eph. 1:22, 23; I Cor. 12:12, 13)* and so, if they are in fellowship with their Lord they love to meet together in the assembly *(Heb. 10:25)*.

3. **Unity and harmony in giving heed to the Word of the Lord** *(Acts 8:6)*. When the Holy Spirit arrests the attention of the multitude and attracts their mind toward spiritual things, they become united in listening to the word concerning the Lord. It is easy to preach to a crowd who are eagerly set on hearing, and it is from among such a crowd that real spiritual results may be expected. So long as people are careless listeners it can hardly be hoped that they will give "heed" unto the message delivered. To give heed unto the Word preached is to receive it in faith and to obey it, as well as to be transformed in life thereby *(I Thess. 2:13; 1:5-10)*.

4. **Unity and harmony in the assembly** *(Acts 15:25, 26)*. When God's people are with one accord when assembled together to seek the mind of the Lord, the Holy Spirit will reveal what is pleasing to Him. But when some are filled with pride and self-conceit and think beforehand that they know it all, there is apt to be strife and confusion, and in the end the strong dominate and carry through their own mind, even in a steam roller fashion and after the manner of foul gang partisan politicians. When there is unity and harmony among the Lord's people in seeking to know the mind and will of the Lord in respect to the interests of His cause, He will make His will known and there will be assurance and peace.

5. **Unity and harmony in glorifying God** *(Rom. 15:5, 6)*. What a prayer! The mind and the mouth of all giving harmonious glory to God, even the Father of our Lord Jesus Christ. And this can only be realized as God's people are "likeminded one toward another according to Christ Jesus". It will be noted that it is not mere unanimity for which the Apostle prayed; for unanimity in evil is to be deprecated. A people may be united in a wrong cause and there may be unity at the cost and sacrifice of right and the will of the Lord. The Apostle prayed for likemindedness "according to Christ Jesus"; that is, after the model of Him whose all-absorbing desire was to do, not His own will, but the will of Him that sent Him *(John 6:38)*.

The Lord desires for His people that there be a oneness of mind and judgment *(I Cor. 1:10)*; of teaching *(I Cor. 1:10)*; of heart and soul *(Acts 4:32)*. In its simplest expression this means an undivided fellowship in Christ.

Names and sects and parties fall, yet Jesus Christ remains all in all. In Christ there is found the Divine basis and center of unity. It is the unity the Holy Spirit of God has declared and defined. It is found in Ephesians 4:1-6, and is designated as "The unity of the Spirit". It is unity Divinely made and into which all are brought who trust in Christ and are sealed with the Holy Spirit of promise *(Eph. 1:13; 4:30)*. This Divine and spiritual unity is made up of seven units—the perfect number. This unity is perfect. It has seven parts. "One body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father". These seven parts are perfectly joined together, forming a complete circle. In a practical way they are all kept together as God's people seek "to keep the unity of the Spirit in the bond of peace". If we remove any one part of the sevenfold circle we fail in keeping it, we mar the practical expression and manifestation of the Divinely made unity before the world. The greatest foe to unity among God's people is sectarianism and denominationalism, which narrow them down to a concentrated vision and a limited and restricted fellowship. Would to God we could

(Continued on page 10.)

OUR CREED: THE WHOLE BIBLE

OUR PULPIT

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

THE HOLY OF HOLIEST IN THE SONG OF SOLOMON

THE BELIEVER'S PERSONAL INTEREST IN THE LORD

(The first in a series of three sermons from The Song of Solomon. stenographically reported; revised)

"My beloved is mine and I am his" *(S. of Sol. 2:16).*

The Song of Solomon is a mysterious Book and one that is full of spiritual meaning to the pure in mind. It is a thrilling love song, but it is not a song of fools, as some love songs are. It was written by one of the wisest men of his day, inspired by the Holy Spirit, and therefore is a pure thrilling song of love. It is a song, because a song best suits the purpose for which this Book was written. Singing, above everything else, appeals to the affections and stimulates, quickens and inspires. Because God would have His people love the Lord Jesus Christ supremely, intensely, He has caused this song to be written, to stimulate their love, to quicken their affection for Him, and to inspire to a warmer and more ardent love.

We have said that it is a song full of spiritual meaning to the pure in mind. It is a mysterious Book. Many conjectures have been made about it; various interpretations have been given concerning it; in fact, all to many. And still it must be admitted that the Book is shrouded in mystery, and especially to the unregenerate, and to the carnally-minded believer.

If we wish to understand the Song of Solomon we must have a pure mind; in fact we must be spiritually minded. A carnally minded man reading the Song of Solomon may have all kinds of thoughts and consequently not receive the message the Book contains, but the man who comes to this Book with a pure mind and with his mind under the control of the Holy Spirit, will find wonderfully helpful and stimulating spiritual truths in it.

In the Hebrew it is said that the Song of Solomon bears the name "Shir Ha Shi-rim," which is "The Song of Songs." According to the record in I Kings 4:32, Solomon wrote or had one thousand and five songs and three thousand Proverbs. But when he wrote this song he prefaced it with these opening words, "The Song of Songs which is Solomon's". He had one thousand and five songs, but this is the most excellent, this is the choicest of them all. This is the song of all the Songs which Solomon wrote or had. We do not know what became of the one thousand and four, but the Holy Spirit thought it wise to record this one in the sacred canon, and here we have Solomon's most excellent song, a thrilling song of love.

The Jews called the Song of Solomon, "The Holy of Holies of Solomon's Writings." They compared Proverbs to the outer court of Solomon's Temple, Ecclesiastes to the Holy Place, and the Song of Solomon to the Holy of Holies. The comparison seems appropriate. The teaching of these Books suggests such a spiritual order. The Proverbs of Solomon are the sententious sayings which he gathered from various sources and wrote into a book. They all contain wise counsel, words of wisdom suited to the earthly condition of God's earthly people. They are the outer court of Solomon's teaching in these three books,—the simpler, more practical of his teachings.

Ecclesiastes speaks of things under the sun; that is, of things in this sphere, the sphere and realm in which mankind lives during their earthly existence. The great message of Ecclesiastes is "under the sun". Everything is empty, all is vanity and vexation of spirit; there is nothing here that is real, nothing here that is lasting, nothing here that satisfies. Get all you can of it, and still you are not satisfied, there is emptiness.

But when you come to the Song of Solomon you are taken into the very Holy of Holies of the heart of God; you have such a revelation of the intense love of the Bridegroom for the Bride that you are admitted into the very secrets of God's own mind and heart; therefore we think the Jews rightly called the Song of Solomon the Holy of Holies.

If the Jews had a right to call the Song of Solomon the Holy of Holies, then I think I have a right to call certain passages therein the Holy of Holies in the Song of Solomon, because they are key passages, they are passages which admit you at once into the innermost secrets of this great Song of Songs. These passages are: "My beloved is mine, and I am his" *(S. of Sol. 2:16);* "I am my beloved's, and my beloved is mine" *(6:3);* "I am my beloved's, and His desire is toward me" *(7:10).*

They picture mutual love and interest, and form the key to the Book. For three Lord's Day mornings, beginning with this morning, we shall therefore speak upon these three passages in this Book. Let us look at the passage before us this morning: "My beloved is mine and I am His".

First there is the confession of personal admiration. We are told that the original reads very emphatically, "My beloved to me, and I to Him". It is as though two lovers were the one to the other, bound together by a love that is inseparable, "My beloved for me, and I for my Beloved". The spouse really says, "We live together and we are one. We cannot be parted. The Bridegroom is mine and I am his." It is a concise and unhesitating confession; only a few words, not a long sentence, but it expresses the broad sweep of intensified affection. It is an unhesitating confession. The Bride does not falter, does not vacillate, does not hesitate, but boldly and emphatically speaks out, "My beloved is mine and I am his". It is the expression of a full heart, the heart that overflows with that which is within.

Jesus, on one instance, said, "Out of the abundance of the heart the mouth speaketh". That word "abundance" comes from a Greek word which really means superfluity. What the Lord meant was this. Out of the over-flowing fullness of the heart the mouth speaketh. When the heart gets so full that it overflows it gives utterance to its content by the words of the mouth. The Bride is so overflowingly full of love to the Bridegroom that spontaneously, unhesitatingly she declares, "My beloved is mine and I am His".

Then too, it is the confession of a personal admiration. The Bride says, "My beloved", and when she says, "My beloved" she recognizes his worth, his dignity, and she also appreciates his worth and his dignity. She knows him to be a person of real character and of inestimable dignity. She has reason to love him. She loves him as she loves no one else, because she sees in him what she sees in no one else. She knows him, and therefore she loves him and gives expression to her love by calling him, "My beloved".

Now in this fact we have a significant spiritual lesson. It is this: To know Christ and His love is to love Him. The Apostle John says, "We have known and believed the love that God has toward us, for God is love. We love Him because He first loved us". Christ becomes "the Beloved" to the soul that really learns to know Him in the dignity of His person and in the worth of His character. When a soul learns to know the love of God in Christ Jesus, and learns to know Jesus Christ, that soul will be drawn out in love to him.

And Christ is beloved indeed. Think of who He is. He came from Heaven's heights, from the presence of the Father, from the bosom, yea from the very heart of God. He laid aside the insignia of the glory He had with God the Father from eternity, clothed Himself with our humanity, humbled Himself so exceedingly that He was cradled in a manger and there was no room for Him in the inn. He lived a humble common life, was despised and rejected of men, spat upon, scorned, mocked, abused, ridiculed. He went to Calvary's Cross, plunged into the darkness of night, being forsaken of God. But thank God, that is not all. He rose again. He has gone back to Heaven. He is glorified again with the glory which He had with the Father before the world began, and He is there at God's right hand, the Saviour of those who put their trust in Him, the High Priest over the house of God, the Advocate in the family of God, the Lord of every redeemed soul, the King of kings and Lord of lords in coming days. Hallelujah! He is indeed the Beloved.

Well says the poet,

"I gave My life for thee;
My precious Blood I shed,
That thou might'st ransomed be,
And quickened from the dead,
I gave My life for thee:
What hast thou given for Me?

"I spent long years for thee,
In weariness and woe,
That an eternity
Of joy thou mightest know,
I spent long years for thee:
Hast thou spent one for Me?

"My Father's home of light,
My rainbow-circled throne,
I left, for earthly night,
For wanderings sad and lone.
I left it all for thee:
Hast thou left aught for Me?

"I suffered much for thee—
More than thy tongue can tell,
Of bitterest agony—
To rescue thee from hell.
I suffered much for thee:
What canst thou bear for Me?

"And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love,
Great gifts I brought to thee:
What hast thou brought to Me?"

Verily, such a Saviour, who suffered and endured such agony, such a Saviour, who brought such a salvation to us, is "My Beloved" when we learn to know Him.

Second, there is the confession of personal interest, "My beloved is mine and I am His".

There is not only the confession of admiration, "Beloved", but also of personal interest, "**My** Beloved". To call Him the Beloved would be the truth in general, but to call Him, "My Beloved" is the truth in particular. It is the truth personally appropriated, personally enjoyed, personally appreciated.

It is possible to know about a good thing, to read about it and to hear about it, yea, even to talk about it and to see others enjoying it, and still not possess it and enjoy it ourselves. Let me illustrate.

Here is a man who is hungry, who has not had enough to eat for a week. He is weary, all but exhausted. He picks up a newspaper and reads in bold headlines, "A GREAT BANQUET IN THE Y. M. C. A. ON THE FIFTH." On that date he walks up the street and passes the Y. M. C. A. and looks in through the windows. He sees a crowd of people gathered about the festive board, the tables laden with the choicest and the best that earth can produce. The aroma of the food escapes through the windows and his mouth waters. He hears them talking, as they sit around the table, and saying, "Isn't this good? Isn't this delicious?" He has read the news about the banquet, he sees the folks seated about the tables and enjoying their meal, he hears them talk about the good food they are eating, but he is famishing with hunger. Does he not know about the banquet? Has he not heard about it? Does he not see it? Does he not see people enjoying it? Indeed he does, but he has no part in it.

My dear friend, that may be true and is true of many a man and woman who sits in the church Lord's Day after Lord's Day. They hear the preacher read the Word of God; they hear him talk about the good things of God in Jesus Christ; they see that others are enjoying them; they hear them telling about their enjoyment; but there they are, with souls famishing for want of the Bread of Life, because they are not personal partakers.

There must be a personal appropriation of Christ in all that God has made Him to be to the believer, in order to the real enjoyment of His gracious provision. Why, beloved, the Christian life begins with a personal faith in Christ. "Believe on the Lord Jesus Christ and thou shalt be saved". "For by grace are ye saved through faith". And no one will ever be saved any other way than by grace through faith. Unless a soul personally believes on Jesus Christ and accepts Him, there will never come salvation to that soul. It is God's exclusive and only message or method of salvation

The Christian life begins by a personal faith in Christ and faith in Christ identifies the one who believes, with Christ. What a glorious truth this is! On the Cross of Calvary Christ identified Himself with our sinful man; for Paul says that God "made Him to be sin for us, who knew no sin". On the Cross God made Christ your sin and my sin. On the Cross God dealt with the sin of mankind in the person of His Son. On that Cross Christ identified Himself with us in our sinful condition, and suffered the penalty, the just due of our sins. Why? In order that we might be identified with Him in a new condition; that we might be made the righteousness of God in Him. For He is made unto us wisdom, and righteousness, and sanctification and redemption.

Beloved, in the purposes of God the believer on the Lord Jesus Christ is absolutely one with Christ; one with Him in all the experiences He passed through; one with Him in all that He is before the face of God; one with Him in all that He shall be throughout the endless ages of eternity. In the purposes of God, potentially, when Christ died the believer died; when Jesus Christ was buried the believer was buried; when He was quickened in the grave the believer was quickened; when He was raised up from the dead the believer was raised; when He ascended on High the believer ascended on High; when He sat down at God's right hand the believer sat down in Him at God's right hand. And so completely is the believer identified with Jesus Christ that the Apostle says, "Ye are complete in Him".

As Time unfolds and the sands of Time run their course, and age upon age shall unravel the glories of the purposes of God in His matchless grace, you and I who believe on Jesus Christ shall share in His glory, for the Scriptures say, "They shall reign with Him for ever and ever".

But the real and conscious enjoyment of all that Christ is made to us as believers, and all that we are made in Him before God, is dependent upon its appropriation by faith. In other words, we need to actually possess our possessions; we need to actually enter into what belongs to us.

Have you ever noticed the beautiful correspondence between the first few verses of the first chapter of the Book of Joshua, and first three verses of the first chapter of Ephesians? Joshua is the Book that gives the history of the Children of Israel crossing over the Jordan and entering into their possessions, and possessing their possessions under the leadership of Joshua. Ephesians is the Book that tells us of the believer having crossed the Jordan of death in the death of Christ, and entering into his spiritual possessions, and taking possession of them in Jesus Christ.

This is what God said to Joshua: "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the Children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses" *(Josh. 1:2,3)*. God said to Joshua "The land is yours. It lies over yonder beyond the Jordan. You cross this Jordan, go over into the land and take it. All you take when you get there is yours. If you take much you will have much. If you take little you will have little. Your possessing the land which I have given you depends upon your walking. If you walk slowly you get little; if you walk fast and take long steps and put the soles of your feet down on it, it is yours."

The analogy is beautiful and significant. Says the Apostle, writing to the Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" *(Eph. 1:3)*. Beloved, not a single spiritual blessing does God withhold from any believer on the Lord Jesus Christ. Every one of them belongs to each and every believer. If we do not enjoy them we cannot blame God; for "He hath blessed us with all spiritual blessings in the heavenly places in Christ". If we appropriate them by faith, we shall possess them and enjoy them. If the Israelites had crossed the Jordan and sat on the banks and had a sort of a Hallelujah jubilee, saying, "Isn't it wonderful that we have such a great land given to us?" and never gone on, how much would they have gotten? There they would have been, sitting on the banks of the Jordan, the land before them, but who had it in possession? Why, their

(Continued on page 10.)

BIBLE STUDY DEPARTMENT

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

THE LORD'S CANDLES

By Chas. F. Reitzel, *Author and Bible Teacher, Altoona, Pa.*

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house" *(Matt. 5:14, 15).*

"No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light" *(Luke 8:16).*

"No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness" *(Luke 11:33-35).*

We have taken three texts, and all stressing the same line of thought, in order that we may see our subject in its various aspects and relations.

I. Note, first, the composition of the candle.

A candle is made up of two parts—oil and a wick—and each part is absolutely essential to the service of the whole. To attempt to make light with either one of the sections apart from the other would prove disastrous. Suppose that you take a can of oil without a wick and light it. The result would be an explosion, and there would likely be a funeral about three days after you had made the experiment. Or take the wick alone without the oil and what is the result? You will have smoke and fumes and a stench, but very little light. A lamp without oil is a sickening, stifling thing.

And so is a Christian obnoxious in his testimony when he is not filled with the Spirit. The people turn away from him in utter disgust. He emits an unsavory odor. Some of our brethren will recall having met a specimen or two of this class at one time or another in their Christian experience. There is an atmosphere of dinginess about them that reminds one of the dungeon of the old jail at Philippi rather than that of the songs of Paul and Silas at midnight. They illuminate nothing, unless it be that they enlighten the minds of those about them as to the awful distance to which one can sink below that of his privileges in Christ Jesus.

The Lord's Treatment of Such Candles

But what will the Lord do with such candles as these? Will He disown them? We think not. Will He destroy them? Thank God, no. And surely not if they really belong to Him. He is at the right hand of the Father as their High Priest, with a view of helping them. They may be nothing more than smoking flax, but (blessed be His dear Name) His promise is that the "smoking flax shall He not quench, till He send forth judgment unto victory". Of course, the Lord had Israel in mind when He gave utterance to these words, and hence, primarily, they have a prophetical and dispensational significance. But they also have a practical lesson for us. It is not meet, we know, to take the children's bread and cast it to the dogs, but somehow the Gentile dogs generally find a few crumbs falling to them to the floor from the Master's table. And oh, the joy of it all, His judgments are not unto destruction or annihilation, but "unto **victory**". He may wound and somewhat bruise us for our failings, but the "bruised reed shall He not break" .

II. See, next, the lighting of the candle.

Each one of the three texts which we have selected speaks of lighting the candle. And why? Man in his natural state is darkness. Says the Apostle, "For ye were sometimes **darkness**". Hence the purpose of the Lord (in part) in sending forth Paul, was to turn the people from **"darkness"**. But how is man, who is likened to a darkened candle, to be lighted? The answer is simple: "The light of the body is the eye; therefore when thine eye is single, thy whole body is full of light". You can start a fire any day there is sunshine by taking the convex lens and focusing the rays of the sun and concentrating them upon some combustible material. This, we believe, was the thought in the mind of Christ when He gave utterance to the words we have just quoted. And just as the physical eye serves as a kind of a convex lens in focusing the rays of light of the sun and conveying them to the body, so the eye of faith turns to Christ and catches and focuses His rays, and thus lights up the heart. And this is precisely what the Psalmist says, "They **looked unto Him** and were **lightened,** and their faces were not ashamed."

The eye of the heart is a very, very wonderful piece of machinery, for it not only illuminates, but also ignites. It catches up the rays of the Sun of Righteousness as they fall upon it, and converges them until the heart itself is set on fire and the whole man becomes "full of light as when the bright shining of a candle doth give thee light". It is the only way really in which God's candles can be lighted.

Second Hand Lighting Out of the Question

And remember, there is no such a thing as a second hand lighting. Let us explain what we mean by giving you a simple, concrete illustration. You can take the convex lens and hold it under the rays of the sun and thus kindle into a flame almost any kind of combustible substances, but if you then take that same lens and hold it under the rays of light as they emanate from those lighted substances, instead of holding it under the sun, you will find there will be no fire kindled at all. You must get back to the sun. The rays from the sun will kindle a fire, but the rays of light from the fire thus kindled will not kindle another fire. There must be first hand individual beholding or looking to Christ or there never will be individual shining for Christ. Saved men in themselves cannot save us, only Jesus can do that, "for there is **none other name** under heaven given among men, whereby we must be saved".

The foolish virgins tried this second hand business and failed. Said they to the wise virgins, "Give us of **your** oil, for **our** lamps are gone out". But the reply of the wise came back, "Not so; lest there be not enough for us and you; but **go ye rather to them that sell** and **buy for yourselves**". The foolish virgins learned the true and only source of spiritual supplies, but their knowledge came to them when it was too late—"while they went to buy, the Bridegroom came".

The Importance of the "Single" Eye

Furthermore, the beholding must be with a **"single"** eye. "When thine eye is **single,** thy whole body is full of light, but when thine eye is evil (or double), thy body also is full of darkness". If you were to take both a convex and a concave lens and place the one over the other in a horizontal position under the rays of the sun, you would likely find that the effect of the one lens would neutralize the effect of the other. It would be as though no lens were used at all. In fact, it would be worse than no lens at all, as, it appears, you could not see at all. Precisely so. Both eyes must act together, as though there were but one eye, thus producing a single and well defined image within—each eye gazing on the same object and not one looking at the world or self, while the other was looking at Christ. When this is done, and not until then, will it be possible for us to "shine for those around us". But if the one eye acts counter or in opposition to the other, you will see nothing at all—the whole body will be "full of darkness".

But you say, "If the matter is as easy as all that, why are not all men lighted up for Jesus?" The answer is simple enough: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ (rather, the light of the Gospel of the glory of Christ), who is the image of God, should shine unto them".

III. See, now, the course pursued by the candle in its shining.

The shining is always outward. Of course, there is something prior or antecedent to the outshining of the candle. The candle, as already stated, can not shine until it is first lighted. And this lighting is always through the eye of faith of the heart. So

while the operation of the light on the eye is first inward, yet that of the lighted candle is always outward. The eye gives light within; the candle gives light around. What is the lesson for us? We cannot shine **out** as lights in the world until the light has first shone **in** unto us. The **beholding** must **precede** the **shining.**

The Meaning of the Outward Shining

But the fact that the shining is invariably **outward,** would suggest the thought that the believer is to live for others rather than for himself. Christianity is a distinctively unselfish thing. See in what bold relief this thought stands out in the several expressions of our texts. "Let your light so shine", not for itself, but **"before men,** that **they** may see your good works". And again, "It giveth light", not for itself, but "unto **all that are in the house",** and that **"They which enter in** may see the light".

In the three texts which we have selected there is not even the slightest or remotest hint that the candle is to be the benefactor of its own shining. So for the sake of the other fellow, brethren, keep on shining. Mr. Moody used to tell about the blind man that sat along the street at night with a lighted lantern. Some one asked him the reason of it, seeing that he was blind. Said he, "I have the lantern to keep people from falling over me." Take heed, beloved, lest the light that is in thee be darkness and thus some poor eternity-bound soul fall over thee into hell.

A Deeper Meaning Suggested

But we are not quite satisfied with the simple statement and the interpretation we have given to it; namely, that the course of the shining is outward. It must have a deeper meaning than that. Note carefully the five things—**"eye", "candle", "house", "city", "world"**—mentioned in our texts. And each one of these five things has its own peculiar individual significance. But there is also a significance to be attached to these five things in their collective and relative capacity. And this latter significance can only be seen by studying these things in the order in which we have named them. Here it is, and note carefully how progressive they are. The sun lights the "eye"; the eye lights the "candle"; the candle lights the "house"; the house lights the "city", and the city lights the "world". This is the Divine order and we dare not reverse it. To attempt here to make a change would be to do violence to both the spirit and letter of the Word, and would also play havoc with the Lord's plan for the evangelization of the world. You may not like to hear it, brother, but what we are saying is in our texts. Jesus is here sounding the death knell of all mass-movements as a means of saving mankind. The Lord does not begin with the world by making that a safe place, and then working from there to the city and from the city to the home, and from the home to the individual, and from the individual to Christ. No, no; the work begins with Christ and the individual, and works out from there through the home and the city to the world. Mass-movements are all pretty enough as a theory, but unfortunately they have one fatal weakness—they do not work.

"No Time for Individuals"

In this connection one can not help but think of an incident in the life of Julia Ward Howe. She wrote to an eminent Senator of the United States in behalf of a man who was suffering a great injustice. The Senator made reply in these words: "I am so much taken up with plans for the benefit of the **race** that I have no time for **individuals.**" Mrs. Howe pasted the letter of the Senator in her album, with this comment: "When last heard from, our Master had not reached this altitude." Conversing personally with a Nicodemus, as well as talking with a lone woman at the well of Sychar, were entirely compatible with the ministry of Christ.

IV. See also the place of shining.

There is really only one place where shining is needed, and that is in the **dark.** Peter speaks of the word of prophecy as a "light that shineth in a **dark** place until the day dawn". We are in a dark world, in the midst of a crooked and perverse nation, among which we are exhorted to "shine as lights". The trouble with so many of us is that we do the shining where it is not needed.

"Those Two Sthalks 'Round the Sthumps"

We were born and raised in Lancaster County, Pennsylvania, the section of the country where they raise so much tobacco. When we were boys many of the farmers used to give out their land to be farmed by outsiders on shares—on the fifty-fifty basis. The farmer would furnish the land and the horses and implements for the cultivation of the land, as well as the shedding for the housing of the crop. The lessee would see that the work was done and the crop placed on the market. It was a paying proposition financially. But in saying this we do not mean to start a stampede of emigrants in the direction of Lancaster county.

As a boy we were among the many who accepted the proposals of the farmers. We recall particularly an old orchard that was once plowed up for us. It had not been farmed for years and hence was in a high state of fertility. Especially was this true of the soil about some of the old decayed stumps. We planted the tract of land as usual, but the crop around those old stumps advanced far beyond that of the other places. And foolishly enough we gave special attention to those advanced places, in the hoeing as well as in other ways, and that at the sad neglect of the places that needed the greater attention.

After a certain stage in the development of the crop, it is unwise to go through between the rows with the cultivator, or, as we used to call it, the "shovel harrow." We were always glad when that day came. It meant that much less work, and boys are always ready to reduce manual labor to its lowest minimum. So one day we were in the tobacco patch when the landlord put in his appearance. Said he, "Boys, you ought to harrow your tobacco." Said we, "Why, Mr. P——, it is too big to shovel harrow." The old man, in his broken Pennsylvania Dutch accent, replied, "Yes, those two sthalks 'round the sthumps that you hoed are too big to shovel harrow."

The old man had "our number." He had a few boys of his own and so knew something about boys. And, by the way, the aged gentleman was right. We had given extra care to the parts of the crop where the least care was needed, and where the need was the greatest we had given the least attention. As a matter of principle, or rather lack of principle, isn't that the case today in much of our church life? We work overtime on the strong places, and lay down on the job on the weak places. We place the largest number of lights—one light to every few hundred people—in the home-land, but in the mission field where the darkness is the densest, we place one lone missionary for every several hundred thousand of unenlightened heathen souls. What a missionary thought this is!

A Never-to-Be-Forgotten Experience

We now recall a field to which some years ago we were assigned as pastor. If ever there was a place on earth that looked dark, that field was that place. It was the nearest thing to the darkness of Egypt of which we have ever had any knowledge. Lights were sorely needed, but only a few tallow dips put in their appearance. We were shamefully forsaken. A meeting was started and the only thing we received from the membership was discouragement. Even one of the elders told us, "It is no use; we are only wasting light and heat. We might just as well close the meeting, for no one will be converted." Speaking ironically to our brethren in the ministry, Don't you wish you had a church full of elders like that? Few Christians stood by the work.

But at the end of three weeks the light broke in upon us and the darkness began to be dispersed. Souls were saved by the score. The house was packed to its utmost capacity every night. Then the old broken lanterns and musty tallow dips came out from their hiding and put in their appearance. Of course, they first needed a little snuffing to be of any use to the work. They waded through a fall of two feet of snow to get to the meeting. But things had then lighted up. At the first when all was dark and when lights were needed the most, they were manifestly conspicuous by their absence, and at that juncture they likely would have waded two feet of snow to have kept away from the meetings.

Men of the World Wiser than the Children of Light

In secular affairs our actions are generally characterized by

more or less common sense, but in matters spiritual we often display the grossest nonsense. In the affairs of this world, man, when normal, naturally gives precedence to the weak places in his considerations. But why not do the same thing in matters relative to the things of the Lord?

A sister came into the parsonage the other day with her one finger tied up. Was she partial to that particular finger? We think not. The finger was infected and so had need. She bestowed the attention where needed. This was the sensible thing to do. Man generally follows such a course. In fact, that is what the Word says of him: "Those members of the body, which we think to be less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness". It is the black-heads and liver-spots on the face upon which the fair sex spends so much of their time. It is the bad stretch of road upon which the State Highway Department spends the most labor and money. It is the torn socks of the children over which the mother goes with her yarn and darning needle. It is the dilapidated panels of fence on which the farmer makes his repairs. It is the old principle enunciated by Jesus, "They that are whole need not a physician, but they that are sick". But in the application of this principle, why should the children of this world be wiser than the children of light? For it is not only man who bestows special care on the weak spots, but the same is true of the Lord. "God hath tempered the body together, having **given more abundant honor to that part that lacked".**

Lights or Mirrors—Which?

Beloved, when you come to a place in your Christian experience where you are disposed to shine only in places that already have plenty of light, be careful. Beware! It might be well for you to then examine yourself. Your actions betray your character as a Christian. The possibility is that you are only a reflector or mirror and not a light. A reflector, you know, is only of help as long as the sun shines—it has no light in itself for the dark places; that is, the places where light is needed most. Sad indeed, beloved, if you are like that. Furthermore, the light of the reflector is merely external, while that of the Christian is internal—the "whole body is full of light".

"His lamp am I
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim
And souls are groping after Him."

(To be continued.)

"HE GOETH BEFORE"

(Continued from page 1.)

every other course than that which He chooses; on which He puts us forth; and in which "He goeth before".

When He is on ahead how insignificant all obstacles appear. How powerless is any attempt to block the way. He is our "Great Preventor." The fact of His preceding us makes the passage sure. His presence is not only the power for progress, it is also the pledge of prosperity.

He is "the Light" ahead that makes the pathway plain.

He is "the Leveller" who makes the rugged places smooth.

He is "the well of water ever springing" when all other streams run dry.

He is the perpetual presence when companions grow cold and loved ones pass away.

He is the all-sufficient Provider when supplies are running low.

He is rest when the limbs are weary and the frame is weak.

He is healing when the head is sore and the heart is sick.

He is guidance when the feet would go astray.

He is gladness when the gloom would settle down.

He is peace when perplexity besets our path.

He is shield to shelter from the storm.

He is "shadow from the heat."

He is hope when darkness deepens to despair.

He is comfort amid sorrow, sin, and sighs.

He is victory when confronted with defeat.

He is life in the midst of death.

He is the perfection of knowledge who knows "the end from the beginning" *(Job 36:4)*.

He is the One "able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy" *(Jude 1:24)*.

Before Him every obstacle **must** yield, every enemy succumb.

How exceeding is the privilege to be "His," and have Him "put us forth", and let Him "go before".

O my soul! why hast thou not known Him earlier? Why didst thou not trust Him simpler, and follow Him closer? Thy path of thorns had then been strewn with flowers. The miles so long and tedious had been less tiresome. The days so dreary had been made delightful. The hedged-up way had found a by-way through. The shadowing clouds had vanished before His sun. The midnight had been changed to day. The bitterness of life had been made a benediction. The loneliness had lost its burden. The government had been upon His shoulders and off thine, and life had been a different thing.

O my soul, this is He who comes to crown us not to crush us; to bless us not to blight. It is He who not only enables us contentedly to carry the crosses and bear the calamities of life and to transform its tears; but who shares with us our joys and pleasures, our duties and delights.

"He goeth before" not only occasionally but continually; not only sometimes but "all the days". "He goeth before" us not only into the large concerns of life, but into the little things that test and try. Not only into the religious exercises, but into the business burdens and details and exactions of our family and social affairs.

O Blessed Lord and Master, henceforth let my soul be satisfied, and serenely rest in this assurance, "When He putteth forth His own sheep He goeth before".

Clearly, then, it is only in the path of His appointment and into which He puts His own sheep forth, that we can find increasing fellowship with Him. It is there we grow in grace and in the knowledge of Himself *(II Peter 3:18)*. It is there we find an expansion of our sphere of service and the required equipment for it.

This is the pathway of "Newness of Life" *(Rom. 6:4)* and of resurrection power.

"He goeth before you" was the Master's message on the resurrection morn.

It was sent to His disciples, who were disappointed and despondent at His death. "Go quickly and tell His disciples that He is risen from the dead, and behold **He goeth before you into Galilee, there shall ye see Him**; lo, I have told you" *(Matt. 28:7)*. And so it was. He put them forth on that, to them, new experience, that untrodden way. It resulted even as He said. In obedience they went forward, and they saw Him **there.** There, too, their sphere of service was enlarged, their commission was renewed, their equipment was promised.

Is not this a message to the hearts of all His followers? Is not this the path upon which He puts forth all His own—without exception? "Like as Christ was raised up from the dead by the glory of the Father, **even so we also should walk in newness of life"** *(Rom. 6:4)*. "He goeth before you".

Why then, O soul, hast thou failed to experience the blessedness of His presence and to participate in His perpetual joy with thee all the way? Why is it that **not yet** hast thou seen Him "there"? Perhaps thou hast been slow to hear His Word! Perhaps fearful to trust His promise! Perhaps thou hast not started yet at His command to "go"! Perhaps thou hast become "discouraged by the way"! Could it be otherwise? Dilatoriness, or disobedience, or defection in keeping tryst with Him never yet has seen Him "there". To fail to follow as He goes before must ever mean loss of the consciousness of His presence, forfeiture of the fuller vision of Himself, and failure to win the highest promotion in His service. When we are simple enough to take Him at His Word, start out upon the way on which He puts us forth, and

hold on in that course until our "Galilee" is reached, assuredly we shall not be disappointed—"there shall ye see Him".

Let it be noted that **not at Jerusalem** was the appointed place of tryst. It was **"Galilee"**. There is a spiritual significance in this.

Perhaps some of us have missed His presence with us by the way, and failed to find Him at the end of all our arduous quest, because we have mistaken life's objective. We have sought Him at "Jerusalem," the place of authority, of prominence, and power, instead of "Galilee", the place of obscurity, apparent failure, and defeat. It is not "Jerusalem" first but "Galilee". "Jerusalem" **will** be the place of tryst, but later on. "Jerusalem" must be reached by way of "Galilee." It is ever thus "He putteth forth His own sheep". The experience of "Calvary" and "Galilee" must ever precede the "upper chamber" in "Jerusalem".

O soul, be sure if thou art loath to face thy "Galilee," thou canst not see Him "there".

Our "Galilee" may be some uncongenial course—some distasteful duty—some toilsome or terrible task. No matter what it is, the only certainty of "seeing Him" is to get "there". And it is as we start out to the attainment of this objective He has set before us, that we are assured "He goeth before".

Dost thou long to know Him better? Dost thou seek to see His face? Then frankly and fully confess the failure of the past, receive the cleansing of His precious blood, and start out now—set thy face—toward thy "Galilee", and in the going thou shalt find that "He goeth before", and then "shall ye see Him". Arise to the duty that thou knowest, however trifling, or troublesome, or tremendous it may seem; wherever it may be; whatever it may be; whatever it may cost. Start out! Go on! Get "there!"

"And if by a still small voice He calls,
To paths that you do not know,
Then place your hand in His hand divine,
And go where He wants you to go."

Assuredly "He goeth before", and **"there** shall ye see Him".

It may be you are conscious of something undone He would like you to do. Perhaps it is some confession you must make to some one wronged by word or deed, and to God who has been sinned against. Perchance it is some article to be restored, some debt to be paid, some duty neglected to be performed, some misunderstanding to be removed, some bitterness to be banished, some doubt to be dispelled, some "filthiness of the flesh or spirit" to be foregone, some fear to be forsaken, some unworthy deed to be undone. Well, **whatever** it may be, and **you** know **what** it is, do not longer dream about the doing of it. Do not dread the results of getting right. Do not fear the fiercest opposition. Face it! Face it **now!** If thou wouldst see thy Lord, start out for "Galilee".

Be encouraged and strengthened by the blessed assurance that when He puts you forth on such an uncongenial track, "He goeth before", and He will clear the way.

Fail? Thou canst not fail if only thou art faithful. Whatever the **immediate** results may seem, the end is an assured success. And once thou hast gotten **there,** thou shalt see **HIM.** To hold back or to withdraw is to miss that life-empowering and promoting vision of "Himself".

Be encouraged! There may be much for you to face that fills you with foreboding and fear. But, surely, with the recollection of His past deliverances, His matchless love, and His innumerable mercies, there is hope that it is better on before "with Him".

"He was better to me than all my hopes;
He was better than all my fears:
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that girded my sea-girt path
But carried my Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on His love for the rest.

"There is light for me on the tractless wild,
As the wonders of old I trace—
When the God of the whole earth went before
To search me a resting place.
Has He changed for me? Nay! He changeth not;
He will bring me by some new way,
Through fire and blood and each crafty foe
As safely as yesterday!"

That is not all. Then, as His disciples of old, you shall be enriched by an extended sphere of service. Then, you shall receive His commission—"Go ye into all the world and preach the gospel" *(Mark 16:15).* Then you shall be given the earnest of your divine equipment—"Lo I am with you always, even to the end of the age" *(Matt. 28:20).*

"It is then too—when we have seen **HIM**—that the meanest and most insignificant act of service is transformed into sincerest worship. Drudgery He makes divine. The loftiest and most auspicious action is protected from the pride that spoils and "the strength that harms". Life finds "then" a new leverage. Henceforth "for me to live is Christ" *(Phil. 1:21).*

It will help incalculably, as we pursue our course, to emphasize the personal element given to us, in His precious promise "He goeth before **YOU**". Yes, **you**—tired, timid, tempted soul; **you,** whose trials are so many, so exceptional, and so great; **you,** whose difficulties are so dire. "He goeth before **YOU**".

It matters not how weak or unworthy you may be, if only you are willing to follow in the path of His appointment. To **you** —the willing one—is vouchsafed the strength and stimulus to tread the way. "He goeth before **you**".

It is a reassuring and comforting fact that the first appearance of our Lord, when He had risen, was made to some of the weakest of His followers. It was to Mary, the woman out of whom He cast seven demons; to Thomas the doubter, and to Peter the denier. Oh, the compassion—the infinite tenderness—that led Him to sooth the sorrow of these suffering hearts in addressing each by their own personal name—"Mary", "Thomas", "Peter".

"The touch that heals the broken heart
Is never felt above.
His angels know His blessedness,
His way-worn saints His love."

It is to **you,** my brother, beset by all the bitterness and brokenness of life; to **you,** my sister, surrounded by sadness and suffering, that He sends, even now, this message of His love and resurrection power—"He goeth before **you**".

Perhaps you have been tempted to give up the journey to your "Galilee". You may have been filled with thoughts of "it" rather than of "Him". Take heart and hope again; appropriate the grace and strength He gives as He assures you that "He goeth before **you**".

It will further help to keep in mind that the journey is but one step at a time, and that "He left us an example that we should follow **His steps"** *(I Peter 2:21).*

"O let me see Thy footmarks,
And in them plant my own;
My hope to follow duly
Is in Thy strength alone."

One step at a time will be safe and satisfactory "walking". One step is all **He** asks. Let that suffice for thee.

"Lead, Blessed Lord, amid the encircling gloom,
Lead Thou me on.
The night is dark and I am far from home
Lead Thou me on.
Keep Thou my feet, I do not ask to see
The distant scene; **one step enough for me.**"

And so it is that we shall reach our "Galilee", our "Jerusalem", and our "Home".

"A single step and again a step,
Until by slow degrees—
The milestones passed—we reach at last
Home, when the King shall please.
And the grandest thing is often this,
That the tangled, briery spots—
Which cumber our feet—
Should be thick and sweet,
With our Lord's 'Forget-me-nots.'"

Whether, then, it be the start of a new **day,** a new **year,** a new project, or a new programme, let it first be settled that we are "His", and that all is according to His "putting forth". Let us pray:—

"Lord, the newness of this day
Calls me to an untried way;
Let me gladly take the road,
Give me strength to bear my load;
Thou my Guide and Helper be—
I will travel through with Thee."

Thus we may fearlessly pursue our course, hold what it may, for "He goeth before". Our heart shall be garrisoned with the "peace of God that passeth all understanding" *(Phil. 4:7).* Our eye shall be lighted with the lustre of looking unto "Him". Our

feet shall be fleet because unfettered in the obedience of following His steps. We shall "scatter sunshine all along the way".

The lookers-on will see our faces are set heavenward, and that we seek another country "whose builder and maker is God" *(Heb. 11:10)*. They shall be led to follow in our train.

Listen, O my soul! Listen to His Word and gladly go His way. "As thou goest step by step I will open up the way before thee" *(Prov. 4:12; Heb.)*.

"ONE STEP THOU SEEST—THEN GO FORWARD BOLDLY,
ONE STEP IS FAR ENOUGH FOR FAITH TO SEE;
TAKE THAT, AND THY NEXT DUTY SHALL BE TOLD THEE,
FOR STEP BY STEP THY LORD IS LEADING THEE.

"WHEREFORE GO GLADLY TO THE TASK ASSIGNED THEE,
HAVING MY PROMISE, NEEDING NOTHING MORE,
THAN JUST TO KNOW, WHERE'ER THE FUTURE FIND THEE,
IN ALL THY JOURNEYING **I go before.**"

(F. J. E.)

THE HOLY OF HOLIEST IN THE SONG OF SOLOMON

(Continued from page 5.)

enemies. It was Israel's land, but the enemies possessed it. They could have stayed on the banks of the Jordan rejoicing in the fact that they had crossed the Jordan and had this great land before them, and not have had it in their possession at all

That is exactly what many Christians are doing. All spiritual blessings are theirs in Jesus Christ, but they are satisfied to know that they are saved and therefore do not press forward to possess their possessions and to enjoy the spiritual blessings wherewith God has blessed them. Do you wish to enjoy your blessings in Christ? Then appropriate them; press into their conscious enjoyment by an appropriating faith.

It will be noted that the thought of personal appropriation lies at the foundation of the twenty-third Psalm. The first verse reads, "The Lord is **my** Shepherd; I shall not want". That little word **IS** speaks of certainty, sureness, or assurance. That little word **MY** speaks of a personal appropriation—"The Lord is **MY** Shepherd". That the Lord is a shepherd is the truth in general; but "The Lord is **MY** Shepherd" is the truth in particular to me. "The Lord is a shepherd" might not do me any good; but "The Lord is **MY** Shepherd" makes His shepherd care a personal matter. If I can confidently say, "The Lord is **my** Shepherd," I can rejoicingly and unhesitatingly say, "I shall not want". I shall not want pasture; "He maketh me to lie down in green pastures". I shall not want refreshment, "He leadeth me beside the still waters". I shall not want restoration, "He restoreth my soul". I shall not want guidance, "He leadeth me in the paths of righteousness for His Name's sake". I shall not want companionship, "Yea, though I walk through the Valley of the Shadow of Death I will fear no evil, for Thou art with me". I shall not want comfort, "Thy rod and Thy staff they comfort me". I shall not want fellowship, "Thou preparest a table before me in the presence of mine enemies". I shall not want joy, "Thou anointest my head with oil, my cup runneth over". I shall not want prospect, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever". Can you say, "The Lord is my Shepherd"? Then you can say, "I shall not want".

Through a personal appropriation of Christ in all that He is made to us of God there is the actual possession and enjoyment of His glorious fulness. The Bride said, "My beloved is mine," and when she said that she said a good deal more than one might imagine from a casual reading. "My beloved is mine—all He is and all He has is mine." Yes, beloved, all that the Lord Jesus Christ is and has belongs to me, if I believe in Him. Because He is mine, everything that He is and has is mine. If I believe in Him, He is my Saviour; The Almighty Saviour, the ever-living Saviour, the Saviour who is able to save unto the uttermost all them that come unto God by Him, seeing He ever liveth to make intercession for the saints. And since He is **MY** Saviour, I am saved. And I am saved only because I have a Saviour. Salvation is all of Christ and in Christ. One cannot obtain salvation **from** Christ and then part with Him. No, no, we have salvation only because we have a Saviour, and the Saviour is Christ the Lord.

If I believe in Christ, He is my High Priest to represent me before the presence of God; and to intercede and to pray for me. If I believe in Christ, He is my Advocate with the Father, so that when I sin and the accuser of the brethren would accuse me before the Father's face, He pleads my cause and defends me there. If I believe in Christ, He is my Lord, my Sovereign, my Master, my Director, my Owner, the One to whom I belong and whose right it is to control me, and all my life.

Now beloved, these things are not mere fancies, they are not mere foolish imaginations, but they are facts, glorious facts of eternal truth. We may not appreciate them as we should; we may not understand all their meaning, and it may be that we are unable to enter into all of their glorious and inexhaustible fulness but thank God, they are nevertheless spiritual realities, great veritable facts of truth. Beloved, are we possessing our possessions?

The story is told of a certain gentleman who planned to leave a Southern port for a trip by steamer to a metropolis. He did not have much money, and wanted to save all he could to have wherewithal to spend when he reached the great city. So he decided to save money on his meals. With this in view he laid in a generous supply of crackers and cheese and dried herring to meet his needs. Day after day, for breakfast, lunch and dinner he stuck to his self-appointed diet, and while it kept him alive, it became very monotonous. On the last day out, as they were nearing their destination, he was promenading the deck. The fragrant aroma of a fine meal exhaled from the dining room so overpoweringly that he succumbed to the lure of it. Stepping up to a traveling acquaintance, he had formed during the voyage he said; "C——, what do you suppose it would cost me to go in there and eat a real meal today?"

"Let me see your ticket," answered the other. He scanned it for a few moments and then passed it back without a word. But his finger was pointing to a magic sentence printed in the body of the ticket, which read like this—"Meals and berth included." All that long journey when he had been living on crackers and cheese and dried herring, he might have been down in the dining hall eating good meals with the rest of the passengers; for he had paid for every meal and all the meals were included in his ticket and belonged to him. He had not cheated the company, but he had cheated himself, and he had not saved, either, for the money was already spent and the company kept the extra money.

Perhaps we are tempted to laugh at the poor fellow; but how much like him we have been in a spiritual sense, how much like him are we still. This man purchased all his meals when he purchased his ticket, and therefore he did not possess his possessions, he did not enjoy what belonged to him

Of course you and I have purchased nothing. We deserve nothing. But the Lord Jesus Christ, on Calvary's Cross, by His death and shed Blood, purchased every spiritual blessing for us, and if we have Him they are all included in Him. How scantily some of us are living! In Jesus Christ there is provided redemption, forgiveness, reconciliation, justification, eternal life, power over sin, victory in life, a life of blessedness and peace and joy—all in Him, and they are ours if we appropriate them.

Are we possessing our possessions?

"WITH ONE ACCORD" OR SPIRITUAL UNITY

(Continued from page 3.)

all and always heartily recognize the unity of the Body of Christ and embrace all God's people in our love and sympathy.

Some one has aptly remarked: "When the tide is out, you see little pools of water on the beach, scattered here and there over the sand. When the tide comes in, the places are still there, but so blended with the overflowing fulness that no one perceives them. When there is the overflowing fulness of Christ, there will be Christian unity."

Let us store the heavens with prayer. It always comes back, and the longer it waits the larger the accumulation and the overflow. You have no conception of the strength and satisfaction, as well as the wide and lasting usefulness, which the ministry of prayer will add to the humblest Christian life.—*A. B. Simpson.*

GENTILE DEPARTMENT

STATEMENT OF INFORMATION

The American-European Fellowship, 704 Schaff Building, Philadelphia, Pa., publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. The Russia Evangelization Society utilizes this service as a convenience and to reduce operating expenses. These two societies have the following Missionaries, and maintain the closest possible ties of friendship and support toward the European Societies named below. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are urged to indicate their own desire as to distribution of gifts.

Russia—The Evangelical Christian Union, the All-Russian Baptist Union and unattached Missionaries in many districts; two Bible Schools.

Germany—The Bible School and Publication Work of the "Light to the East" Society; the Bible School of Pastor Lohman.

Poland—Volynia Brethren, Rev. John Kovalchuk and independent missionaries in several districts near the Russian border.

Czechoslovakia—Charles Lukesh, Miss Hollas and Miss Edna Kauffman; Bible School at Prague.

Finland—A Dobrinin, traveling in nearby countries, and publishing a spiritual magazine for Russians in twelve countries.

Austria—Pfahrer Monsky and seven workers.

Roumania—Mr. and Mrs. Richard Hill; Fred Stetler.

Bulgaria—Paul Mishkoff and seven workers, a Bible Depot and Reading Room; Tract Publication; two large Sunday Schools; Bible Women and Prison Visitation Work. Relief Work. A Monthly Magazine.

A BAPTISMAL SERVICE

Poerta Malkowiere, Prov. Luniniec, Poland
July 1, 1927.

DEAR FRIENDS:

Your good letter and check received, and we thank you very much for your spiritual and material help. The Lord is wonderfully helping us to overcome difficulties, and we know it is because you are praying for us.

On July 3rd we shall have a great Baptismal service in the river about ten miles from the town of Tadubic, where the people have never seen a service of this kind. We expect a large crowd of people will come from many towns and villages around, and that the occasion will be a blessing to many.

Continue to pray for us. Greetings to all our friends in America.

In His service, J. KOVALCHUCK.

MORE LIGHT POSSIBLE

The Light to the East Mission at Wernigerode, Germany sends a most urgent appeal for assistance in taking advantage of permission received from the Russian government for the printing of 5,000 Bibles. We trust there may be a generous response to this urgent appeal.—*Editor.*

July 26, 1927.

DEAR FRIENDS IN THE SERVICE OF OUR LORD!

We feel that we are one with you in serving our Lord among the Russian people. Our aim is to bring them the Gospel, for it is our conviction that the Gospel alone is the power of God unto salvation to each individual soul, bringing not only eternal life but also joy and helpful purposeful living. As an evidence of this we may point to the thousands of believers among the Russian people. We are thoroughly convinced that the Gospel is the only hope for Russia.

Up to the present time we have mailed thousands of copies of Bibles, Testaments and single Gospels to brethren in Russia. It has been an arduous task and expensive, but God has wonderfully blessed it, as many are testifying. This has only been accomplished through the faithful friends whom God raised up, among whom you, dear brothers and sisters in America, stand in the first rank.

So far as God grants us His grace we will energetically continue this work in the future, a means of reaching a multitude of brethren in great wide Russia, and we are asking for your sympathy and support in this resolve. At the present time God is opening a new avenue of approach to our Russian brethren. Our co-worker of long standing, Brother Motorin, supported by us through money received from you, wrote to us in June: "I have obtained from the government permission to print 5,000 New Testaments, but have no money for that purpose. Most important for you to send me at least a part of the necessary sum."

Unfortunately, we have no funds on hand, as it is our policy to put all gifts into the work. Besides, the summer months bring in very little money, since our friends are usually traveling or enjoying their holidays.

It would be deplorable if this precious opportunity could not be fully utilized because of lack of funds; but since God has opened this door of opportunity, we are believing that He will also be gracious in giving the means for grasping it.

The price of a copy of the Bible in Leningrad we believe to be about $1.75. Since a New Testament is about one-quarter the size of a Bible, it would probably cost 45¢ or 50¢; so that for one dollar two New Testaments (including the Psalms) could be procured. If this calculation is correct the 5,000 New Testaments would cost $2500.00, but since that is figured on the basis of selling price, the publishing price might be reduced to $2000.00. We shall know the exact amount when we have heard further from Brother Motorin.

Will you not pray with us for wisdom in dealing with this situation, and that the will of our Lord may be carried out by His children?

With hearty greetings, I am yours in the Bonds of Christ,

J. KROEKER, W. L. JACK.

TIDE OF REVIVAL IN BULGARIA—FACTS ABOUT OUR EVANGELISTIC MEETINGS

Philippople, Bulgaria, July 4, 1927.

That God is visiting His people in Bulgaria is evident from the reports received following the conclusion of seventeen evangelistic meetings in Sophia, the Capital of Bulgaria, under Evangelist Paul L. Mishkoff. We quote the following:

Although the meetings were advertised as beginning at seven o'clock, the crowds began coming at five, many remaining to the after-meetings, of which a University man wrote in "Spiritual Renewal,"—"In these meetings many tears were shed, sins were confessed to God, consciences were stirred, supplications were offered both audibly and secretly, and young and old, men and women, were convicted of their own sinful condition. Large numbers sought to get right with God, received remission of their sins and were filled with the joy of salvation. Hundreds became reconciled to God and entered into His life and peace."

A real revival came. Not only was the large hall crowded, but everywhere people were talking about the meetings; and they not only listened to the Word of God, but hundreds upon hundreds came forward, knelt in tears and contrition, confessing their sins and seeking forgiveness and pardon and salvation.

"I did not believe in God," said a lady of high society. "I had no interest in religion nor in my soul nor its future. I am altogether changed and through these meetings my whole being has been revolutionized. I am now a believer, my desires are different, and the state of my soul is my chief concern. I thank the Lord Jesus Christ that He has forgiven all my sins."

"I was contemplating suicide," confessed a young man. "The darkness of my life caused despondency, and I was in the bonds of despair. Now I am a new man, my spiritual eyes have been opened. I have seen the sinful path in which I was walking, believed in Christ and was saved. Jesus is now my Saviour, glory be to Him!"

Eighty-four persons gave their names and addresses as a proof of their decision to follow Christ Jesus, and sixteen men from a village near Lovetch appealed to us for Bibles. Up to the present time they have not seen The Book, but after hearing our preaching they said, "We cannot go without that blessed Book."

Eight prisoners of Plovdiv jail want Bibles, and another eleven of Starazagora are asking for New Testaments. In jail in the latter place three young men wept over their sins after hearing a sermon on God's love. "Give us more literature of that kind," they appealed.

Our Summer Evangelistic Campaign is going on splendidly. We are visiting villages and holding open-air meetings, with wonderful results. Hundreds of tracts and Gospels are distributed, and they are of inestimable use among the poor people in the villages. There they are read and treasured by young and old who never dream of going to the House of God and who are appallingly ignorant of the most important things. In many villages there is no church, no priest, no Christian literature, no Bible!

The Work of a Bible Woman

Mrs. Mechenova, one of our Bible Women, writes: "I thank God for the opportunities He gives me each day to proclaim His Word, and am very encouraged in His service. During June I visited 202 homes, speaking to 1720 persons. I have met 258 children at different places and talked with them of Christ. I held 18 mothers' meetings during the month, attended by 358 women. 1445 tracts were distributed, also some money and old clothing to the sick and the poor. Twice I have spoken to prisoners, and made nine visits to hospitals."

Recently a letter was received from a priest, Rev. M. Popof, asking for books. "I came to a new place," he writes. The people here are very ignorant and you know we (The Greek Orthodox Church)

have no religious books like yours. So I am writing to you for books. Will you kindly send me some of all of your books and Gospels. I am planning to start a Sunday School like yours, and trust that you will come to our help in every possible way."

Daily Vacation Bible Schools

Early this year we planned for Daily Vacation Bible Schools in several places. As the village schools close early in June, we started this work at Komatovo, near Philippople Most of the people who knew of our venture, said, "Oh, we want our children to help us in the field and with the cattle. We do not think you will make a success of this." But we were not discouraged. The teacher, one of our Bible Women, Miss Ann Mishkova, writes as follows: "The date of my going was fixed for June 7th. One of the villagers came to

(Continued on page 15.)

MUCH OPPOSITION

We trust all our readers may be led to pray earnestly that the Lord may make it possible for our Brother Lukesh to purchase a suitable place in which to carry on the work, so as to be saved the anxiety of being unsettled, as well as the trouble, and labor, and the loss of time occasioned by frequent moving. Send in your gifts for this purpose.—*Editor.*

Czecho-Slovakia July 1927.

DEAR FRIENDS:

Your three kind letters with their enclosures have been received, and I thank you for your kind transmission and the donors for their sacrifice. May the Lord richly repay them in love and bless the use of it here to the salvation of souls. I am so thankful to be enabled to spread the Gospels by the thousands, as this section is in need of them, and even if the priests burn some of them, I trust that some will bear fruit unto eternal life.

Many of the people at home do not realize the difficulties in a place of this kind, a large district town, with 150,000 inhabitants surrounding it, the stronghold of Romanism, with four monasteries and seven churches in the town itself, not counting the hundreds of churches and priests around us. We are suffering again under the trickery of the enemy. The town is in an uproar, because next month there is to be a regional exhibition here, and the people imagine money will be just thrown around. The landlady has been telling me what money she expects to make from a single room. By putting two beds and a couch in a room and charging each occupant $20.00 a month, $60.00 in all, she will make as much as she would otherwise in a whole year. Of course she is not going to rent to strangers, but is expecting relatives to visit her, and I must leave to make room for them? Three months ago she did not know that, and so I have the privilege of moving again, and the loss of time of vain room-hunting. It looks as if I might have to move into the street finally, if not put out by force.

I am thankful that the meeting room has not been changed so often, but even that is now an acute question. The open space in front of us has been bought by the Roman co-operative society, which is beginning the erection of a large grain elevator, which will put us at the end of a narrow, blind alley, and that alley will be impassable during the building operations—and they are not in a hurry in this country in building. Taking everything into consideration it is imperative that we have a place of our own where we could work with reasonable facility. Will you join us in prayer for this?

Our much hoped for vacation school will not be fully realized this summer, as Miss H. is ailing, and Miss K. is not far enough advanced in the language to manage it alone, and we have no facilities for it. Sometimes I am in danger of getting pessimistic, when, after spending myself in every way I find only hindrances. Please pray for me.

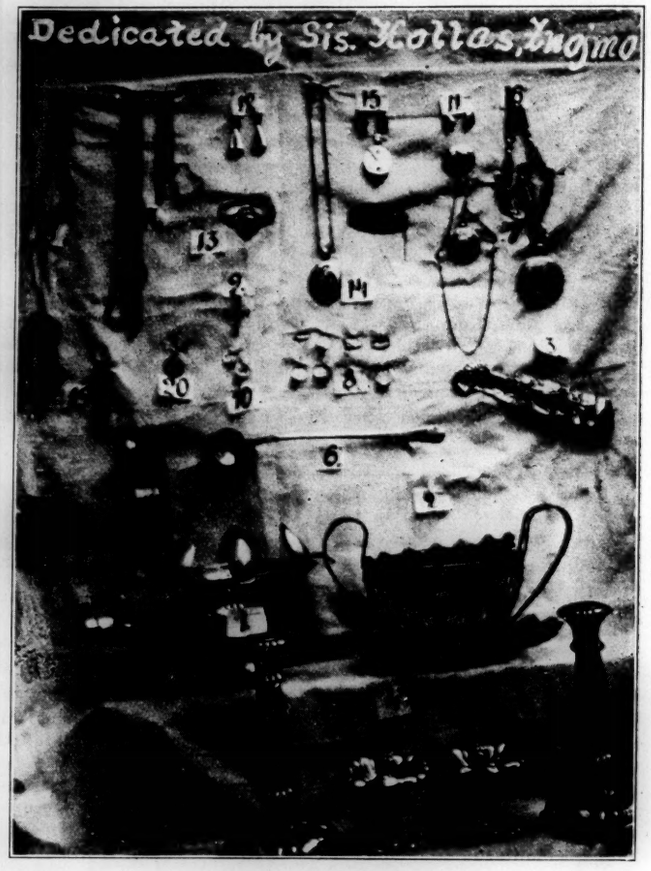
May the Lord give grace, strength and health to serve Him joyfully day by day. Truly yours, CHARLES LUKESH.

(Later information comes that the vacation work is being conducted twice each week.)

DEED OF GIFT

(This Deed of Gift by our Missionary in Czechoslovakia, covering her treasured family heirlooms, represents a real heart sacrifice. These gifts are laid upon the altar with the prayer that funds will be gained through their sale, to be used for a new building, the need of which is imperative. Your interest is solicited in securing purchasers for the articles described below.)

#1. One sugar bowl, in form of a basket, made of twisted silver wire with ruby glass bowl and tray.
#2. One sugar bowl of beaten silver, with an edge to hold six spoons and a tea sifter. Antique.
#3. One pair of sugar tongs, silver, antique.
#4. Two candlesticks, and two salt-cellars, silver, antique.
#5. Two silver napkin rings, initals B. H. and W. H.
#6. One cream spoon, silver, long handle, antique.
#7. One jewelry chest, gold frame: sides, top and bottom of polished marble, only 2½ x 1 x 1 inches, presumably antique.
#8. Seven gold rings; one antique, with a square diamond and emaile, one engagement ring with a small brilliant, one antique with a garnet, one with a ruby, one with a turquoise, one with an amethyst, one for hair.
#9. One antique cross with eleven crystals.
#10. One pair of antique earrings, with brilliants and emaile.
#11. One jewelry box with a lady's gold watch and venetian chain, a brooch and two ear-rings with turquoise. Possibly Louis XVI.
#12. One pair of antique ear-rings, gold with smaraged and pearls.
#13. One gold bracelet with a serpent, a ruby in the head, holding an emaile decorated shell with a gold rose and a pearl. (Gold)



Sacrifice Offered for Needed Building

#14. One gold locket, 2 x 1½ inches, for two pictures, and 16 in. chain.
#15. One set of mat and burnished gold, consisting of: one bracelet, one brooch, also to use as medallion, and two ear rings, each piece with two turquoise.
#16. One gentleman's gold watch, with double case, Swiss remontoir, the key with a ruby, and heavy gold chain.
#17. One chain 45 in. of small garnets, old-fashioned cut, and a string 17 in. long of the oldest, irregularly cut granats.
#18. One string of red corals 16 in., largest bead ¼ in.
#19. One box for sewing needles 3½ in., silver, and a pair of knitting needles protectors, silver, antique.
#20. One emaile medallion, Madonna with child.

The above-named articles are hereby given and turned over to said Mr. Lukesh without any reserve or condition.

Signed by my own hand, Znojmo, this 12th day of July, 1927.

MARIE HOLLAS.

JEWISH DEPARTMENT

STATEMENT OF INFORMATION

The Christian Testimony to Jews utilizes the facilities of the office maintained by The American-European Fellowship at 704 Schaff Building, Philadelphia, Pa., in order to reduce expenses and care for business matters economically. Gifts intended for the Radost Bible School, Jewish missions in Poland, Russia and elsewhere should be addressed to "Christian Testimony to Jews, 704 Schaff Building, Philadelphia, Pa."

The Christian Testimony to Jews has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach with the Gospel the millions of Jews in these countries, and to be a friend to the many unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slavakia. This work is most important and fruitful, under the care and teaching of Moses Gitlin, a Hebrew Christian and a graduate from the Moody Bible Institute.

Those in Canada who wish to contribute toward the work, may kindly send their gifts to Mr. Wilson Fenton, 182 Main Street, Toronto, who is the Canadian Treasurer and who will transmit funds received to our Philadelphia office at stated times.

THE FIELD AND ACTIVITIES OF THE CHRISTIAN TESTIMONY TO JEWS

A. SOVIET RUSSIA

Main Centers of Activity:

(1) Kiev.
(2) Ekaterinoslav.
(3) Moscow.
(4) Odessa—Kherson.
(5) Crimea, etc.

(1) **Kiev:**

(a) Has a Hebrew Christian congregation with approximately an active membership of about fifty, with an equal number of adherents. Well organized and legalized by the Government. Struggle to maintain a Hall for worship and for evangelistic work. Christian Testimony to Jews does not contribute towards the maintenance of the place. The only resources, a gracious and faithful God. Required amount for maintenance of place about $100.00 a month, including rental, light, heat, etc.

(b) The congregation has furnished seven Hebrew-Christian evangelists, one of them is pastor of the congregation, and six itinerating evangelists, two of which are laboring in the Crimea. The others itinerate constantly throughout the provinces of the Ukraine; wherever the Macedonian cry comes, they respond. Of the seven evangelists, four are fully supported, and three are partially supported. They all have families to support. At the present time the full-paid evangelists get $60.00 a month, which is less than a minimum to maintain their families without entailing suffering more or less. They should receive at least a minimum of $75.00 a month, with a small additional allowance for travel, etc. The three partially supported evangelists receive at the present time $20.00 a month, which, of course, necessitates their seeking in various ways to supplement their income by physical labor, provided they are able to get work. For the distribution of the Scriptures, Bible Concordance and other Gospel literature, there is need for a special fund, which at the present time is lacking.

In connection with the Kiev ministry, various members of the congregation visit the neighboring towns and villages, preaching and teaching the Gospel. A regular mission work is also conducted by the Kiev assembly at Podoli, a large Jewish suburb of Kiev, where the Gospel is preached two or three times a week.

The Kiev Hebrew-Christian congregation is considered by Hebrew-Christians throughout Russia as one of the mother-churches of Hebrew Christianity. Odessa has the honor of being the original Hebrew-Christian mother-church, and there are Macedonian calls continually from Jewish believers all over the country to come and help out in evangelistic work where Jews are eager to listen to the Gospel.

The work among the women and children in Kiev is suffering for lack of support of a woman-worker. There are two or three capable Hebrew Christian women who are qualified to carry on such work, provided there were means for their support. It would require from $30.00 to $40.00 a month for each worker.

The Hebrew Christian evangelists who have gone out from the Kiev congregation are as follows:

L. S., pastor and senior elder of the congregation.

A. K., secretary of the Kiev congregation, Gospel music leader, who together with his wife carries on an efficient work among young people.

M. F. and J. B.: These two brethren have burned their bridges behind them, taken their families along, and they labor throughout the Crimea and elsewhere, at urgent calls from brethren in neighboring provinces.

M. Y., A. J. K., and A. J. T. are the partially supported Hebrew Christian evangelists going out on missionary visits and doing colporteur work.

The Gospel activities of the Kiev congregation are not by any means confined to evangelism among Jews. In their itinerating work they minister among the evangelical congregations, especially the younger ones, which happen to be located in large centers of Jewish population, as well as among German-speaking colonies in the southwestern and southeastern part of the Ukraine. They are also frequently called upon by evangelical leaders to come and deal with Jewish inquirers, visiting their congregations.

God has richly blessed this extensive work of the Kiev Hebrew Christian congregation. A goodly number of Jews have been gloriously saved in the last few years, and only God knows how many who have not come out publicly in baptismal confession.

(2) **Ekaterinoslav:**

Our active interest in this center is of recent date, although we have had a brotherly interest before, when the work was under the support of the Mildmay Mission to the Jews in London. If the decision, which was apparently final, to give up the Ekaterinoslav work on the first of this year, has been adhered to, this work greatly blessed of the Lord in the past eleven years, whether we wish it or not, is laid at our door at the urgent plea of the congregation there, as well as some of the workers. We have been looking to the Lord definitely for guidance with regards to this important center, and thus far we have been led to stand with two of the workers in their support until we could get further light from the Lord in the matter of maintaining the entire work at Ekaterinoslav. The two Hebrew Christian evangelists whose support we have undertaken, under God, are efficient and well-qualified to preach and teach the Gospel to Jews and Russians. They are earnest and zealous to reach out far and wide in an itinerant evangelism.

The Hebrew Christian congregation is in a pitiable condition, not so much spiritually, as materially, for they have no means to maintain a Hall by their own resources. Here, as in Kiev, $60.00 to $75.00 a month is required for the rental of a place for the purpose of maintaining public worship and the preaching of the Gospel to the unsaved.

(3) **Moscow:**

There is a small group of earnest and zealous Hebrew Christian believers in the capital of Soviet Russia. One of them is the pastor of a small evangelical Baptist congregation. Again and again the Macedonian cry has come from that center for Hebrew Christian evangelists to come over and help them to evangelize the multitudes of Jews that are now residing in Moscow and neighboring places. Thus far we have been able only occasionally to heed that call by sending workers from other needy centers. If the Lord gave us the funds, we should by all means, have at least two permanent active workers on the Field there. We could secure two such capable Hebrew Christian evangelists at $75.00 a month for each one.

There is also a call coming to us from the leaders of the Evangelical Union of Leningrad for Hebrew Christian evangelists to labor there.

(4) **Odessa:**

Odessa is considered the mother-congregation of Hebrew Christianity in Russia, with Leon Rosenberg as the veteran missionary pastor who labored there for more than two decades until a few years ago, when he was compelled to leave Russia by the present Soviet regime on account of his Polish origin and citizenship. The history of the whole work in Odessa is most interesting as well as sad. Our interest there is solely a moral and spiritual one. The Mildmay Mission to the Jews of London and the Swedish Lutherans maintain a ministry there. The Hebrew Christians, unfortunately, are very much scattered, and to a degree, shepherdless. The chief Hebrew Christian leaders and workers were compelled to give up their labors because of the Revolution, etc., thus leaving the little flock as sheep without a shepherd. It has been a great privilege to visit them a number of times and render a loving ministry in their midst. The Christian Testimony to Jews could render a much-needed and helpful service by sympathetic assistance to those holding forth at the present time. Odessa could also be made an important center

for out-lying cities and towns that have a Jewish population of considerable size. Her "son," the former capital of the province of that name, is not far distant from Odessa, and is greatly in need of a testimony among Jews that are ready for the Gospel message, if some one were to go there and give it to them.

Two or three other very important centers in the Ukraine, with large Jewish populations, are entirely without messengers of the Cross. There are Jewish believers to be found almost everywhere and these need shepherding, caring for, and to be united into a corporate testimony for Christ and Israel. Perhaps the greatest need in Russia today is the shepherding of these scattered, shepherdless sheep of the House of Israel, and uniting them into small congregations for ministry among Jews, Gentiles, and the Church of God.

The door into Soviet Russia at the present time is practically a closed one to outside missionary agencies. The only way to link up with the situation there is to visit the Field as the Lord opens the door into Russia, and send in much-needed assistance to native evangelists and workers. The poverty and destitution among Hebrew Christians in Russia are beyond words to describe. Many of them are literally starving, naked and sick. Many of those who are able and willing to work have no employment. A very important and needy service to be rendered would be to furnish them with the necessary employment and material to start some kind of industrial plants. A good many Jewish Christian families could be set up on their feet at a cost of several thousand dollars. Equipment, such as machinery, etc. to enable, say, fifteen to twenty-five families to make a livelihood, would require about $10,000.00. The American Jewry is making an effort to relieve the desperate need of their co-religionists in Soviet Russia. Millions of dollars are sent out each year for Jewish relief purposes in Russia and Eastern Europe. There is also considerable assistance coming from American Protestant agencies for evangelical work and relief of the suffering among evangelical Christians of Russia. The Jewish Christian has no one practically to look to, except his fellow-Hebrew Christians on the outside who in turn are also practically helpless to do much to relieve the suffering of their brethren.

(5) **Crimea:**

The two Hebrew Christian evangelists laboring in the Crimea are carrying on their activities along similar lines to their fellow-laborers in other districts of Russia. God is blessing greatly their ministry among Jews and Gentiles, as well as among the evangelical churches scattered throughout this part of Russia. The reports coming from them are most encouraging. There have been definite conversions as a result of their labors, besides a quickened interest throughout Jewry, including the newly-established colonies in the Crimea. They are welcomed most heartily wherever they go, as are other evangelists in other parts of the country.

B. POLAND

(1) Warsaw Center
(2) Radost Bible Center
(3) Itinerant evangelism (colporteur) throughout Poland, including the provinces of Volynia.
(4) Adjoining Countries

(1) **Warsaw:**

A center for the preaching of the Gospel, with at least two permanent active Hebrew Christian workers. To procure such a center, under present conditions, about $3,000.00 would be required to obtain a permanent lease on property, alterations, and equipment. After that a nominal rental of about $30.00 to $40.00 a month would furnish the means to carry on aggressive Jewish evangelistic work in this city of a million or more inhabitants, four hundred thousand being Jews. Each evangelist with his family would require a minimum of $75.00 a month in order to be free from material care, under strict economy.

Friendly connections have been established with the Polish-American Committee for aiding of orphan children, so that we have the confidence and respect of the best people of the city, and are being aided in a most friendly way to obtain legal possession of the Radost property.

The "Social Evil" in Warsaw is most appalling, and at present there is no helping hand to lift up the fallen. What a challenge to consecrated women to rescue the many thousands of their unfortunate sisters to a new life in Christ! Many of these fallen girls are just waiting for some friendly hand to rescue them from shame and despair. A home in Warsaw for friendless girls is most needful.

Tens of thousands of Russian Jewish refugees, of the cultured class, are homeless and in utter despair of the future. These should be reached with a friendly hand and with the **only Message** which would give them new hope in life. Every other means has proven utterly incapable to gain a listening ear of these benighted wanderers. The message of the suffering One on Calvary is the **only** Message adequate to reach these and other Jewish youth of the capital of Poland. Many are doubtless mentally converted and need only for some one to point them to the "Lamb of God which taketh away the sin of the world!"

(2) **Radost Bible Center.**

About three years ago, God definitely led in starting Bible Courses for young men and women, of different nationalities, including Russian, Ukrainian, Polish, Czechish, German, Jews, Etc. It was God's own doing and today there are thirty or more enrolled students, ten or eleven of whom are Jewish believers, busily studying the Word of God under the supervision and leadership of a Jewish and American Minister of the Gospel. Hallelujah! The work, as it has developed in Radost, as in Warsaw, is simply the Lord's own doing, and it is marvelous (simply marvelous!) in our eyes. All that the Lord has accomplished there cannot possibly be expressed in human language. All that can be said is "Just come and see." It has become a radiating center for Gospel Light to the whole of Poland, a beehive of evangelistic activity and personal work day and night. Please just come and see if there be any doubt about the perfect truth of the above statement.

The property consists of an old frame building and about six acres of ground. The place was originally built to accommodate a large sized family. Today more than fifty souls are taken care of, but at a cost of being crowded almost to the "criminal" point, as one of the chief workers expresses himself.

God has given clear and unmistakable indications as to His heart's desires for Radost. It is to be a Bible Conference Center for the whole of Poland and adjoining countries; a Bible School for the training of Spirit-filled young people preparing for the evangelization of their fellow-countrymen—Jews and non-Jews; a Center for training and equipping of Colporteurs to go out "two by two," in Apostolic fashion, preach and teach the Gospel and scatter the Word of God far and wide throughout Poland and other parts of Central and Eastern Europe; a home for Jewish inquirers and seekers after the truth; and a **spiritual** retreat for God's children in Central Europe, particularly Christian workers needing replenishment and spiritual nourishment. Something is needed in Poland that will draw together children of God, and we covet for Radost Bible Center to be that sort of a place, by the grace of God.

(3) **Itinerant Evangelism, etc.**

This has already been touched upon, but the need for such ministry in a young country like Poland and other adjoining countries cannot be over-emphasized. The Word of God is scarce in Poland and other neighboring countries. There is a great need for Colporteurs to go out and scatter the Word of the Living God. Ten such Colporteurs have been laid on our hearts for the end of the Bible School year at Radost. To carry out this important project, about $250.00 per month will be needed, beside ample supplies of the Scriptures and portions thereof, as well as other Gospel literature. This part of ministry should be extended as rapidly as possible to the Province of Volhynia and countries to the North and South, as well as to the South-West.

(4) **Gospel-Ministry in Other European Centers of Jewish Population.**

God has laid a heavy burden upon our hearts to carry the Gospel to the Jewish masses of Central and Eastern Europe, irrespective of border lines. **He** has given us a link with the work in Prague and elsewhere. There is a crying need for some one to go about to encourage the Hebrew Christian believers scattered as sheep not having any shepherd. To this particular ministry, the human director of the Christian Testimony to Jews feels especially called. He also feels a great burden on his heart for the struggling Bible Schools in Central Europe, who are the hope of the church and of lost souls. There are a number which need our encouragement, or they will go under, because of the overwhelming burden they are carrying. The enemy is lurking all around, the church of the Living God is weak and needs spiritual strength to go on and stand against the onslaughts of the forces of evil. We that are strong must bear the infirmities of the weak.

The above bird's-eye-view of the field and of the task assigned to us by a gracious God, is not by any means a full and complete statement of all God has entrusted to us. But enough to point out how the field is strategic from the viewpoint of reaching the eight or more million Jews God has placed in Central and Eastern Europe, including Soviet Russia, and the unlimited possibilities of reaching out far and wide with the Gospel to the millions of perishing souls, as well as rendering a much neglected ministry among fellow-members of the Body of Christ, that of shepherding and caring for **His** scattered little flock.

ISRAEL'S INDEBTEDNESS TO OTHER NATIONS

By Professor J. A. Huffman, D.D., *Marion, Indiana*

There has been considerable discussion of late relative to the contributions which other nations have made to the Hebrews, and through the Hebrews to Christianity. The question as to what these contributions have been, if any, is an interesting and legitimate one.

There are two extreme positions which may be held in relation to this matter. There are those who would quickly answer the question by saying that there is no such debt. There are others who estimate this debt as being very great, and who seem to exhibit a disposition to ransack the world to locate the debt. Both positions are wrong, as there are some distinct contributions which have been made by other nations to Israel. The debt is not so great, however, as some would claim it to be.

As a result of an evolutionary theory of religion, which assumes that the religion of the Hebrews was developed out of nature worship, it is taken for granted that the distinct developments in the religion of the Hebrews resulted from contributions from sources outside. Two or three illustrations will suffice.

The Code of Hammurabi is supposed to be the source from which Israel derived what is known as the Mosaic Code. This is quite dogmatically insisted upon by some of the liberalists.

While it is true that the Code of Hammurabi, which dates back to about 2100 B. C., is 500 or 600 years older than the Mosaic Code, there is no evidence that the Mosaic Code was borrowed from the Code of Hammurabi. There are some similarities between the codes, but their dissimilarities are greater than their similarities. The Code of Hammurabi is a purely civil code; the Mosaic Code is primarily a religious code, with its civil applications made purely on the basis of religion.

It would have been impossible to write any code of laws which would be entirely unlike, and yet which would meet the demands of a people so similar in character as the Babylonians and the Hebrews, both of Semitic stock. Therefore the similarities between the codes can easily be accounted for on the basis of a common necessity.

Again, it is assumed by some that the Hebrews must have derived their Messianic hope from some other nation. Students of ancient history have been diligently ransacking the histories of other ancient peoples to locate the source of this Messianic hope so much stressed by the Hebrew prophets. Someone has ventured to say that they may have borrowed this hope from the Canaanites. Others suggest that it was derived from the Egyptians.

Nothing has been produced, nor ever will be produced, to confirm such notions. In what is called the "Admonitions of Ipuwer," which probably dates back to about 200 B. C., historians have found something which has led them to believe that the Egyptians entertained something of the hope parallel with the Messianic hope of the Hebrews. Again they have conjectured that this may be the source of Israel's Messianism. A careful examination of this document shows that the conclusion is far-fetched. It furnishes no argument at all for an Egyptian origin of the Messianic hope of the Hebrews.

The above illustrations show how eagerly a certain class of students grasp at things with which to explain the marvelous progress of the chosen race. No other illustrations are necessary here.

It is only just to say that the religion of the Hebrews cannot be accounted for in this manner. It is a religion of revelation, not a religion of evolution. On the oldest page of Hebrew writing is unmistakably stamped the doctrine of monotheism. The Hebrews were monotheistic when all the nations around them were polytheistic.

It is worthy of note, however, that certain nations did make contributions to the Hebrews, providentially. A good illustration of this is the experience of the Hebrews in Egypt. They went to Egypt a family, and came out a nation. This was included in the covenant which God made with Abraham. Not only were the Hebrews welded into a nation in Egypt, but in Egypt they learned the arts of a civilization then already old.

Again, the exile made its distinct contributions to the Hebrews. Assyria, Babylonia and Persia were the countries with whom they came in touch during this period. It has been said that the exile "cured" the Hebrews of idolatry. It also gave them the institution of a synagogue, a place in which to worship God apart from the one place, the temple. In exile they were influenced by the nations with whom they had to deal.

It can be easily seen, however, that these nations did not contribute to Israel as such, but were providentially used, by the over-ruling providence of God, so that their history bears some imprints of those nations in minor matters, while they developed religiously in an opposite direction. Emphasis, then, should not be placed upon the contributions which those nations made to the Hebrews, but upon the over-ruling providence of God which used them in the manner indicated. Any attempt to explain the remarkable developments of the religion of the Hebrews, except on the basis of revelation and the miraculous, must of necessity fail.

Christianity was originally a movement within Judaism. Had Judaism produced its legitimate and natural fruitage, there would not have been the break between Judaism and Christianity which necessarily came. It was not the Judaism of the Old Testament, but the Judaism of the Scribes and Pharisees of Christ's day which failed to recognize its own offspring, Christianity.

If the above conclusions are correct, it can be seen that Christianity is not so much a debtor to the other religions of the world, through Judaism, as some suppose. Christianity is a revelation, and can be accounted for only on the basis of the miraculous.—*The Bible Champion.*

OUT AND INTO

(Continued from page 2.)

III.

Out of the horror of being alone,
  Out, and forever, of being mine own;
Out of the hardness of heart and of will,
  Out of the longings which nothing could fill;
Out of the bitterness, madness and strife,
  Out of myself and of all I called life:—

Into communion with Father and Son,
  Into the sharing of all that Christ won;
Into the ecstacies full to the brim,
  Into the having of all things with Him;
Into Christ Jesus, there ever to dwell,
  Into more blessings than words e'er can tell.

Wonderful lowliness, draining my cup!
Wonderful purpose that ne'er gave me up!
Wonderful patience that waited so long!
Wonderful glory, to which I belong!

IV.

Out of my poverty, into His wealth;
  Out of my sicknesses, into pure health;
Out of the false, and into the true;
  Out of the "old man" into the "new,"
Out of what measures the full depth of **"lost!"**
  Out of it all, and at infinite cost!

Into what must with that cost correspond,
  Into that which there is nothing beyond;
Into the union which nothing can part,
  Into what satisfies His and my heart!
Into the deepest of joys ever had—
  Into the gladness of making God glad!

Wonderful Person, whose face I'll behold!
Wonderful story, then all to be told!
Wonderful all the dread way that He trod!
Wonderful end, He has brought me to God!

—*M. T.*

GENTILE DEPARTMENT (Continued)

TIDE OF REVIVAL IN BULGARIA

(Continued from page 12.)

fetch me with his farm wagon. It was pouring rain, not a very promising day to begin a journey, and it rained harder and harder. But I decided to go and nothing could stop me; and the driver said, 'Bravo, Miss Mishkova; you are a brave woman not to be afraid to start out on such a wet day.'

"All went well, and in an hour's time we arrived at the village. When I went to the hall the next day twenty-five children came to enroll, and the number increased until we had thirty-two.

"The first day was a difficult one. The majority of them had never been in school, and when I started with prayer, songs and stories I realized that many were not comprehending a word; for their minds were out in the fields, and some of them went to sleep. I marshalled them into marching order, and did everything I could to get them to concentrate mentally, and after a while they acquired the habit of attention, and at the close of our D. V. B. S. they were different children. Oh, how they enjoyed the songs, the stories, the games and the hand-work! Day after day they went home happily telling their parents about their lovely school, and one little boy of five reported that it was nicer than the Christmas festival.

(Continued on page 16.)